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spiritualized food, thus perverting the sense even here to mean transubstantiation. The last quarter of the work (pp. 91-120) is devoted to Cyril of Alexandria. Considering his character, somewhat fulsome praise is accorded this Father. But his copious commentary on John, chap. 6, in terms which, if it be granted that by *εὐλογία* he means eucharist, may in some instances be made to favor the Catholic view, seems in the author's eyes to cover a multitude of sins.

The work shows research and industry upon a difficult and important subject, and from the Catholic standpoint may claim considerable apologetic value. While exegetically its conclusions are generally debatable, it may well stimulate to a new investigation of the Fathers upon its theme.

HENRY MARTYN HERRICK.

DUNDEE, ILL.

LE GRAND SCHISME D'OCCIDENT. Par L. SALEMBIER. Paris : Lecoffre, 1900. Pp. xii + 430. F. 3.50.

THIS is the fourth volume in "The Library of Instruction in Church History." The purpose of the series is the elucidation of the chief crises in the history of the church.

The great schism lasting forty years (1378-1418) the author regards as one of the most deplorable events in all history. In the treatment of the subject he takes for his motto the rule of Cicero, repeated by Leo XIII. The first law of history is: Never affirm anything that is false; never conceal anything that is true. But this is a difficult, even a dangerous, rule for a Romanist to adopt, because the limitations within which he must think and write are unalterably fixed. All truth lies within these limitations, all error outside of them. It is only as thus interpreted that the rule can be applied. But the Romanist so hampered can never have the freedom that the Protestant enjoys, and this accounts, in part at least, for the comparative barrenness of Romanism in modern literature.

Thus shut in, M. Salembier in his treatment of the great schism has done as well as could be expected. But upon almost every page his bias is in evidence. For example, in the third sentence of his preface he tells us that "at the same time heresy raises its head, and produces Wyclif and John Hus, who in their turn prepare the way for Luther."

The author's main proposition is, perhaps, to show that, if the papacy can go through such an appalling crisis as the great schism, extending over so many years, its divine origin, its unity, and its necessary perpetuity are thereby demonstrated.

In his first chapter he discusses the state of the Christian world at the end of the fourteenth century, and in this state he finds the causes of the great schism. Among these causes are: numerous dogmatic errors; great corruption in the church, and far too great delay in purifying these corruptions; the literary attacks of Dante and Petrarch, which the author considers the results of misunderstanding; the attacks from the political side led by Marsilius of Padua; the attacks from the religious side led by Wiclif and Hus; and the removal of the see to Avignon.

Now it is interesting to see where the author lays the blame for this deplorable condition of things. The situation is not the result of defects inherent in the papacy, but it is in the greed of the temporal princes, who in their efforts to gratify their selfish ambition have turned the world upside down, and brought general disorganization and confusion. The papacy has suffered with the rest, and in its desperate straits it has been driven into ways and methods that are unseemly, and so has reached its present state of degradation. It is probably true that Protestant historians have not taken this point of view sufficiently into account, but it is equally certain that our author gives it undue prominence.

We are thus easily led to see how he maintains that Wiclif and Hus and Luther were radically wrong when they sought reformation through the overthrow of the papacy, while John Gerson, d'Ailly, and other earnest and honest men at Constance were right when they sought reformation within the church, and on the established foundation of the papacy.

The work shows familiarity with the best sources of information on both sides of the subject, and the student of the period may expect to profit by its perusal.

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**THE EVE OF THE REFORMATION:** Studies in the Life and Thought of the English People in the Period Preceding the Rejection of the Roman Jurisdiction by Henry VIII. By FRANCIS AIDAN GASQUET. New York: Putnam, 1900. Pp. 460. \$3.50.

THE author has set himself the task to overthrow the Protestant representations of the condition of England on the eve of the Reformation. To this task he brings a scholarly acquaintance with the vast mass of material from which deductions and inferences must be drawn,